852 with water added (to recall the victory of Faro over Mousso Koroni). The patriarch shakes the family pembélé three or four times over the infant's head to give him the nyama of the recently deceased whose ni and dya he has inherited. Then he places the altar (kere la boli ni) on the infant's chest three times, after having recited a prayer. He cuts the throat of a red cock, dips his index finger in the blood, and traces three or four crosses on the newborn's forehead, who be-
553 comes boli din. The name is given the eighth day by the Komo chief
[431] under the doubalé, where the old people assemble. The father offers 100 kola nuts, two jars of millet beer, plus a ram whose throat is cut, and money for the griot. Part of the baby's hair is shaved off and kept in [90] a case (sebe); another part of the hair is thrown in the river as a sacrifice to Faro. The eldest of the old men examines the roots of the infant's hair and the conjunction of the eyebrows, thus determining its character (téré). Then he swings the baby seven times in an east-west direction and eight times north-south, giving him the first name of the deceased ancestor and, at the same time, his spiritual principles. The griot recite the father's mottoes, the sénanku come to joke with the baby, and the blacksmith traces the scarifications.

845 Twins. We have seen the belief that in the beginning twins were always born, and Faro subsequently punished man by abolishing double births which he no longer accords except to certain privileged persons. For the Bambara, twins are new beings who inherit neither the ni nor the dya of any ancestor. Special rites are observed at their
[201] birth which is announced by showing the raised right and left index fingers, without saying anything, for the proclamation would be so powerful that it would be harmful to the newborn twins (see G. Dieterlen, Essai sur la religion bambara [Essay on Bambara Religion].
553 The rite of name-giving is carried out on the bank of the river. The following day, accompanied by another woman, the mother goes in search of millet and cotton which she gathers in identical calabash ladles. Equal gifts are put in the ladles, which the mother presents
[301] in crossed hands. Later, the twins are fitted with metal bracelets representing their dya, and, in certain regions, with a pendant in the form of double slave irons. The twins always stay together; they
856 wear identical clothes. If one dies in early infancy, the mother places on the mat beside the surviving infant a small doll made by

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the blacksmith. The doll is given the name of the dead infant, the
304 child carries it with him to the circumcision, and, when he marries,
589 he buries the doll with a piece of wood representing the wife of the deceased.

845 Twins are replicas of Faro, their presence is beneficial, and they are considered invulnerable.

826 The albino is supposed to be the issue of sexual relations held
833 in sunlight, a breach of taboo. He, too, is a new being. His wanzo
904 is so active that the circumciser must take great precautions before operating on it.

826 He is considered to be endowed with special powers which
782 make him a choice victim for the sacrifices offered to the spirit of the water.

553 To the children of blacksmiths, the name is given near the
326 paternal forge in the presence of all the artisans. An old man prepares seven little sticks, giving each the name of an ancestor. Three of these are drawn at random from the group, and the third gives the name of the baby. The head of the baby is rubbed with the axe Kongobwona, and his shaved hair is soaked in sacrificial blood.

553 In the Bamako region two chickens or a sheep are sacrificed
782 to celebrate the name-giving. The distribution of the meat is made according to established custom. If it is a chicken, the patriarch receives the head and the gizzard, while the wing and white meat go to the old woman who washed the baby during the first eight days. If it is a sheep, the patriarch receives [91] the ribs (because they are a bulwark, and the patriarch is the defender of the village) and the heart; the blacksmith receives the shoulder; the infant's family gets the head (so that the infant will go ahead), the back (symbol of prosperity), and the limbs (supports one wishes the new-born to have); the blood which runs on the ground is destined for the infant's protective ancestors. Then the family divides the raw meat with the heads of family, and the old woman thus receives her part indirectly.

c. Circumcision

881 A male infant is born, but he still keeps (because of the
304 primordial twinship) the prepuce as the physical support of the female
831 sex. He will only be freed of this by circumcision. It is this operation that definitively determines his sexual qualification and renders him fit to contract marriage.

1 [i.e., the surviving child of twins. -Analyst]